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The Zend Avesta and the First Eleven Chapters of Genesis.*—While the Jews, during the Babylonian exile, borrowed some ideas from the Persians, the writer maintains that they gave to the Parsees many fundamental principles of faith and many traditions. It is impossible to say that the Parsic ideas are the original ones, for "at the time when the Parsees were wrapped in legendary rudiments, the Hebrews already stood on the height of monotheism, and possessed a pure conception of the God idea." References are found in the Avesta to (1) the phraseology, "Be fruitful, and multiply, and replenish the earth and subdue it," etc. (Gen. 1 : 28) in the words addressed to Yima : Propagate my worlds, fructify my worlds, be the nourisher, guardian and sovereign of my earthly creatures ; (2) the fountain-place, the sources of the rivers (Gen. 2 : 10) ; (3) the deluge in general (Gen. 6. 7, 8) ; (4) to the very details, e. g., "bring fowl with yellow grain and inexhaustible food" (*cf.* Gen. 6 : 21) ; cattle and beasts are to come two by two (Gen. 6 : 20) ; around the circuit is to be a high door and a window to illumine the interior (Gen. 6 : 16) ; "and Yima did as Ahuramazda wanted" (Gen. 7 : 5) ; "on the top he made nine bridges, in the middle he made six, and below three" (*cf.* Gen. 6 : 16) ; (4) an evil spirit battles against a good spirit, and leaps from heaven to earth in the shape of a serpent to spoil the creatures ; (5) the two trees and the four rivers of Paradise ; (6) when Meshia and Meshiane are created, Ahura addresses them : "Ye are men, beings of life are ye" (Gen. 2 : 7). Other minor parallelisms are found.

One need only make such an examination as this to be convinced, if there is need of proof, how widely different the biblical accounts of the beginnings of things are from all others. The difference is mark of divine origin.

* By the Rev. Dr. A. Kohut, in *The Jewish Quarterly Review*, April, 1890, pp. 223-230.